

# Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, MARCH 2, 1876.

New Series, Vol. XIII., No. 9  
Whole No. 1613

## POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

## TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who can not afford to pay two dollars; 2, those who can afford to pay only two dollars; and 3, those who can afford to pay more than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

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## THE UNITED COMMUNITIES.

### ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 2½ acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

## SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

## ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

As torrents in summer,  
Half-dried in their channels,  
Suddenly rise, though the  
Sky is still cloudless,  
For rain has been falling  
Far off at their fountains;

So hearts that are fainting  
Grow full to o'erflowing,  
And they that behold it  
Marvel, and know not  
That God at their fountains  
Far off has been raining.

—Longfellow.

## EVERY MAN A PROPHET.

Home-Talk by J. H. N., July, 22, 1869.

THE English Bishop of G. said on reading our "Hand-Book," that he thought we made too much account of individual experience. In the English Church, we know individuals are regarded as part of the great machinery of the system, and little account is made of personal exercises. But I take the Bishop's criticism as a commendation of us, as having made some approach toward Christianity, and as a confession that English religion is Judaic. The Jewish church was a body in which inspiration was manifest; but it was not general inspiration; it was sporadic. A man here and there was inspired to communicate with God. There was no direct communication with him except through the prophets. Moses seems to have seen the difficulty and lamented it. When certain men came to him and complained that two others in the camp were prophesying, and called on him to rebuke them, he said, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." But Moses never realized what he so much wished for. The promise of the New Covenant was that God should pour out his spirit upon *all flesh*. "Your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." That is the promise of Christianity; that *is* Christianity. We have no right to talk about Christianity that has not that blessing in it. All else is Judaism. The great distinction between Christianity and Judaism is this; in Christianity *all* the Lord's people are prophets.

Judaism was, to speak in political language, an aristocracy: Christianity was a democracy. The blessings that were given to a few in Judaism, were given to all in Christianity; and it is therefore necessary that we should make great account of individual experience, and not allow individuals to be sunk and swallowed up in corporations. We shall find that God will not leave individuals to be dealt with and saved by their teachers alone, but will bring them all into the liberty and power to become sons of God themselves. "They shall not teach every man his neighbor, and every man

his brother, saying, know the Lord, for *all* shall know me from the least to the greatest." That is the New Covenant. The New Testament or Covenant, which describes Christianity, is set forth in these words: "I will put my laws into their mind, and write them in their hearts." That is the baptism of the Holy Ghost. "They shall not teach every man his neighbor." They shall not need that teaching; they shall know God for themselves. You find in the epistles of John that this was declared to be the fact in the Primitive Church. He said, "Ye need not that any man teach you; but the anointing which we have received of him abideth in you, and teacheth you of all things." There then is his declaration, that the New Covenant which had been promised was actually fulfilled in their individual experience. It was the experience not merely of the teachers and preachers, but of the whole church, from the least even to the greatest. They had an anointing, and needed not that any man should teach them. They *all* knew the Lord. We can not do a better thing than go back and study the Primitive Church. That old church had things better than we have, notwithstanding they had no railroads, nor telegraphs, nor drinking saloons. They could drink at the fountain of life. They knew what the New Covenant was. The promises of God were fulfilled in them, and they had what Moses wished for, and died without the sight. Let us go back and lay hold of the promise of the Spirit that they had, when they knew the Lord from the least to the greatest. Let us not be afraid of fanaticism—let us not be afraid we shall fall into wildfire and foolishness, but let us seek communication with God, as the great and only blessing for men.

## A SPASM OF TRUTH.

V. IS a specimen of well-developed combativeness, destructiveness and firmness. Neither is he lacking in intelligence and an intuitive discernment of truth. The first mentioned qualities have made him a pretty broad mark for the shafts of criticism during the long period in which he has been a member of the Community. But this experience has been by no means devoid of good results. He seems to be fully aware of his weaknesses, and a man with a warmer heart and at the same time better executive ability is seldom met with. I like to associate with him in business. It always gives me a feeling of rest, he takes the responsibility so easily and carries it along so naturally.

Not long ago V. and I had some business at the office of a lawyer and notary in a neighboring city. This lawyer was an old acquaintance of mine, besides being a distant

relative. He was a remarkably self-possessed, self-complacent, patronizing person. It seemed to me that it was mainly by virtue of this quality that he had so successfully made his way in the world. His mental caliber was nothing very remarkable, but he had such a thorough confidence in, and respect and admiration for himself, that he usually succeeded in inspiring others, especially strangers with something of the same sentiment. To the casual observer he seemed to be a great man; and people felt flattered to have such a great man condescend to take charge of their cases and give them the benefit of his wonderful powers. He had a pompous way of talking about "people's duty to society," their "duty to their families," etc. He was, nevertheless, obliged to confess that his own family relations were not very fortunate, inasmuch as he had a third wife who was an invalid.

I had not seen him for several years previous to this interview, and after we had finished transacting our business, he was disposed to enter into conversation with me. For convenience, we will call him Mr. B. He began,

"Let's see. It must be that you have lived in that Community for twenty-seven years. I don't see how you have stood it so long."

*Myself.*—Stood what?

*Mr. B.*—I don't see how you can stand the deprivation of personal property, and the right of having a family of your own. I suppose your folks are not allowed to vote either, are you?

*Myself.*—We do not choose to vote, for many good reasons that I might give. As for my being deprived of property of my own, I can truly say that my personal wants are completely supplied; that is more than exclusive property-owners can usually boast of. And then all Community property is mine in a sense that is just as real and beneficial to me, as any other man's property is to him. As to not having a family, I do not think that I am especially deserving of pity. A big family of three hundred or upwards, and that growing all the time and destined to last forever, ought to satisfy a man in preference to any of your little, short-lived, single families of the ordinary kind.

*Mr. B.*—Yes, yes. I've no doubt you have plenty of wives. Ha! ha! ha!

And the man laughed a coarse kind of laugh, in which he was joined by several of his associates and admirers, who were in the room. I noticed a sudden flashing of indignation from the eyes of my friend V.; a flushing, then a paling of his cheek, and setting of his teeth. Knowing his tendencies I was thoroughly alarmed lest some consequence dangerous to somebody might grow out of this talk. But without giving any time for a reply, Lawyer B. with the evident purpose of gaining a little personal popularity from the occasion, proceeded to say,

"I suppose that in this free country people will follow the bent of their own dispositions, and pervert and measure the freedom of our liberal institutions by disturbing the very foundation of society, which consists of the sacred family relation. At least they will go on in this way until our legislators shall become wise

enough to put an end to such disturbances. But I say, none of your Communism for me. My taste does not incline in that direction. I want no one to help me to manage, invest or enjoy my property. Let no one imagine that I want any assistance in my social or family rights and privileges."

During this speech my friend V. seemed to have partly recovered his equanimity, and I noticed a somewhat mischievous smile on his face as he answered in a polite, and as I could plainly see, a mock-deferential tone and manner,

"As you seem to have very positive and well defined ideas in regard to these matters I would like to ask you a few questions concerning them if you have no objection to it."

*B.*—Certainly not. I am willing the whole world should know my opinion about these things.

*V.*—You are a church member as I understand, and believe in and practice the ordinance of family prayer?

*B.*—Certainly.

*V.*—Of course you believe in and are free to make use of the prayer that Christ taught his disciples?

*B.*—True.

*V.*—Very well. Now let us see how much consistency there is between the prayer you make in the morning, somewhere about seven o'clock, and a very explicit declaration that you make at about three o'clock in the afternoon. You say in the morning, "Thy kingdom come, thy will be done on earth as it is in heaven; or to expand this prayer into a more specific form, you pray that there may be a state of society on earth where "mine is thine, and thine is mine," as is said in so many words in another prayer where Christ prayed for the union of his followers. Again, you pray for a state of things where there shall be no ownership of wives; for "in the Kingdom of Heaven they neither marry nor are given in marriage." In short, in the morning you pray for perfect Communism, a union with God and with your neighbor that shall utterly obliterate the distinction of property. But in the afternoon you say "None of your Communism for me. I want no one to help to manage, invest or enjoy my property." Now the question is, which of these prayers does the Lord hear? I believe that he gives the most heed to the one that you make in the afternoon. It is the one that is the most consistent with your daily life and practice. You certainly are open to the charge of double-mindedness. James says of such, "Let not that man think that he shall receive any thing of the Lord." Be careful that you are not classed with those to whom Christ said, "Wo unto you scribes, pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater condemnation."

"You seem to think that the question of living in or out of the Community is a mere matter of taste. The time will come when it will be to you not a question of taste but one of salvation or of damnation. Heaven is a great Community where "all mine are thine and thine are mine;" and the question of your entering it will be determined by the settlement of

the question not whether you are barely willing to enter a Community, but by the question whether you are fit to enter a Community. What sort of credentials as a candidate for heavenly Communism can you present at the court of heaven? Will the daily formal prayers that you have put up serve as an effectual counterpoise to the steady and consistent long life of devotion to yourself alone, that you have lived? Will your two wives who have died under the tender mercies of the "holy institution of marriage" be prepared to give a certificate of your fitness for a place in the great community of heaven? Will the spirit of persecution that you manifest toward a people who are honestly trying to introduce the principles of heavenly Communism on earth, be a recommendation for you? Will not these very words that you have spoken to-day, "None of your Communism for me, be flung in your teeth?"

How much longer my friend V. would have gone on with his invectives or how much there would eventually have been left of Lawyer B., I can not say. But as we had finished our business and had our overcoats on ready to depart, I succeeded just at this stage of his tirade in drawing him out of the office.

H. J. S.

The death of unbelief, and the birth of our souls into the liberty of truth, philosophically considered, is in the abandonment of experience, and apprehending the power of God, as the measure of probabilities. What is probable and rationally to be expected by rational human beings? The world answers, Any thing that we have known and experienced. This is a false answer. The true answer is, *Any thing that God can do.* Any amount of experience to the contrary does not render miracles impossible.

#### CORRESPONDENCE AND ANSWERS.

Feb. 18, 1876.

DEAR SIR:—Yours received. I perfectly understand and agree with you in being particular about taking in new members. But I am alone in the world (my relations being all dead), and have so made up my mind to join you that it will be a bitter disappointment to me if you won't let me join you. I assure you that I will try and prove myself an honor to the Society. Please let me know if you can not let me join you. I will be bitterly disappointed if you do not. Please answer soon, and oblige. Yours anxiously,

J. J. W.

You should join us in spirit before asking to come here to live. However trying your circumstances may be, this is the first indispensable step. You are so ardent, earnest, and hopeful—qualities of character we value highly when they do not lead the judgment astray—so sure you would be able to prove yourself an honor to our society, even if permitted to come at once, that it probably seems from your point of view almost an act of cruelty on our part not to comply with your request. But really it is not. It is a kindness instead, for which you will sometime be thankful. Is it too much to say that you know nothing of us spiritually? I conclude from your letters that you have but a faint idea of Christian Communism. Indeed you can not get a clear view of the Community as a spiritual organization; you can not come into *rapport* with us; you can not touch the key, so to speak, of full community sympathy, unless you become identified with Christ. *Joining* us is not an act that you on

the one side and the Community on the other alone can bring about. It is a work of time and the grace of God. You say you have made up your mind to join us. Well, I have hereby indicated the way; but perhaps I should add that our present inspiration is not in the direction of taking in new members.

C. W. U.

### QUESTIONS ANSWERED.

[A gentleman from New Zealand recently sent for our publications, and being a total stranger to our views made many inquiries to which the following is a reply:]

O. C., Oneida, N. Y., Feb. 25, 1876.

DEAR SIR:—Your favor of the 9th ult. was duly received. We have sent you five pamphlets relating to our society, also some numbers of our periodical, the CIRCULAR, containing a series of articles on the Second Coming of Christ, and have placed your name on our subscription list, so that you will regularly receive our paper for the present year unless you otherwise direct.

You solicit answers to several questions, and evidently with some idea of soon joining us. I may as well frankly ask you to dismiss that idea for the present, for with very many applications we receive few members, and none except on thorough mutual acquaintance; and it will scarcely be possible, with so many thousands of miles between us, to get that acquaintance by correspondence—certainly not in a short period of time; and if it were possible it might still be better that you should remain as the representative of our principles where you are than come here, in case you ever fully receive them.

Your questions refer to—

1. Our views of the Second Coming of Christ.
2. The question of Marriage Ownership.
3. The term "Perfectionism."
4. Our system of Complex Marriage.
5. Mutual Criticism.
6. Our Children's Department.
7. Our Conditions of Membership.

Most of these subjects are quite fully treated in the documents sent you, and I will only say a few words on them here, while promising to answer such other questions as may occur to you after reading what we have already sent you.

Under your second question you refer to Matthew 22: 30, and say you do not understand how the abolition of marriage-ownership is to be inferred from it. This passage certainly makes it clear that marriage as it obtains in this world does not exist in the resurrection or angelic state; and we reason that when the will of God is done in this world angelic institutions will displace our present selfish institutions, marriage among the rest. Paul does indeed, as you say, counsel the husband and wife not to separate; but please note that in the same chapter he says, "The time is short; it remaineth that both they that have wives be as though they had none," "for" he adds, "the fashion of this world passeth away." This shows that Paul regarded marriage as one of the fashions of this world; and the expression, "it is short," indicates that he was looking for the speedy coming of the Lord which should introduce all who receive him to the fashion and conditions of his heavenly kingdom. In another place he exhorted slaves not to care for their bonds, and for the same reason. There is the same ground to suppose that Paul did not wish to have slavery disturbed as that he did not wish to interfere with the institution of marriage. But the Second Coming, toward which he looked so earnestly, has placed us in a new dispensation. Christ's kingdom, begun in the heavens at his Second Coming, is pushing into this world. One after another of the old institutions founded in selfishness is passing away. But this point will be more clear to you after reading

the articles on the Second Coming which we send you.

In respect to the term "Perfectionism," I will say, that soon after Mr. Noyes, our founder, proclaimed that the gospel of Christ saves from sin and gives holiness of heart, it was reported that he called himself "perfect," and the term "Perfectionist" was applied to him and his disciples, and his religious system was called "Perfectionism." But Mr. Noyes and his followers have never claimed perfection in externals or character, but, on the contrary, believe most thoroughly in the idea of change and improvement of character. It should, however, be added that "perfection" means more with us than with the Wesleyan Methodists, to whom you refer. They have a fatal doctrine of "falling from grace;" we believe that the same power which saves from sin is able to keep from sin.

Under your fourth question you ask for the difference between our system and polygamy. It differs more widely from polygamy than from monogamy, for polygamy intensifies and extends the principle of ownership or exclusiveness, which is the essence of monogamic marriage. Our system does not tolerate any form of ownership.

Mutual criticism is a great means of government and improvement with us. It is a system by which the faults of persons are pointed out to them by their friends and associates in the spirit of charity, and does much to eliminate the little causes of friction and disagreement, and to cause all to be justly appreciated. It is administered in various forms. Sometimes by a few selected by the subject, sometimes by a standing committee of criticism, sometimes by the whole family or Community. It is a trying ordeal to egotism, but produces the fruits of love and improvement.

The Children's Department is located in the general Community mansion, and there is always free intercourse between parents and children. But the Community seek to put their children after the period of nursing under the guardianship of those best adapted to their management, and find it best for many reasons that the parents should not have the exclusive care and training of their children.

In respect to our conditions of membership, it is required that applicants shall make a full and clear settlement of all relations with the world; that they shall thoroughly understand and believe our principles; that they shall persuade us that they are actuated by the same spirit which controls the Community; and that they shall give themselves and all they have to the cause.

It is gratifying to us to receive letters of inquiry from such a far-off country as New Zealand, and we shall gladly reply to such further questions as you may choose to propose. Very respectfully,

In behalf of the Community,

WM. A. HINDS.

From our Washington Correspondent.

### FEBRUARY MEETING OF POTOMAC FRUIT-GROWERS.—GALA DAY.

As the officers elect were to be installed at this meeting, arrangements were made at the last meeting for a social reunion to-day, and a "good time" generally.

On entering the rooms of the Society, your Reporter was struck with their tasteful and profuse ornamentation, with evergreens. On the sample tables there was a fine collection of fruits, while on the other tables was spread a sumptuous entertainment, prepared by the ladies.

But space forbids my lingering. I must ask your readers to draw upon their imaginations as to how the four pleasant hours of the meeting passed; what with the addresses by the installed, the presen-

tation of a symbolical gavel to the retiring President, with a speech of telling points; poems, readings, songs, *bon mots*, etc., etc., a large attendance, and an abundant refreshment.

On the "Sample Tables" were fruits as follows: *Of Apples.* The Abram, Albermarle Pippins, Carthouse, Limbertwig, Rawles' Janet, Spitzenburgs (growth of Va.), Lady Apples (pronounced by Judge Gray the Queen), Roman Stems, Willow Twigs, and Winesaps.

*Of Pears.* Vicar of Winkfield, Lawrence, Glout Morceau and Easter Beurre.

The Virginia members exhibited the largest variety of apples. The finest pears came from Maryland.

A jar of persimmons "preserved in sugar," was tested by all present and pronounced "good."

Mrs. John Saul sent to the exhibition a beautiful stand of lovely flowers.

The discourse of the President was well-timed, and pertinent to the occasion. One thought of general interest I will reproduce:

(And here is where the benefits of Communism comes in. REPORTER.)

"The want of the day, is organized and systematic co-operation among fruit-growers. Especially is this the case in regard to perishable fruits." He then notices the fact that last summer, on a certain day, early peaches were selling in New-York city at fair prices; but that later in the day telegrams announced the shipment of one hundred car-loads to arrive the next morning. The result of this avalanche of perishable fruit was that "prices fell to a figure less than commissions, and remained demoralized for the entire season; and thus the goose that was to lay the golden egg was sacrificed. The men who thus crowded their fruit on the market were not novices, but each did not know what the other ninety and nine were doing. They had no concert of action, no organized plan that embraced the common interest." In order to prevent the recurrence of such a catastrophe, occasioning in this instance the loss of millions of dollars, he suggests the calling of a convention of the fruit growers of New Jersey, Delaware, Maryland and Virginia, at some point, who shall appoint a shipping agent. Such a man will have posted himself as to the wants of the people in the various parts of the country, and can intelligently make shipments of fruit to such points as will pay remunerative prices.

G. F. N.

Washington, D. C., Feb., 1876.

"I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The commendation here is not that they had overcome some specific form of evil, as intemperance, licentiousness, gaming, or any or all the vices and follies that are supposed to beset young men: they might have surmounted these and yet have been far from salvation. But the story of the grand, comprehensive victory is told in the simple statement that they had "overcome the WICKED ONE." This is the whole of the believer's war; his fate is in this single idea. He may remain subject to criticism, and be very imperfect on many points to the last; he may seem to himself to be making hardly any headway against the temptation and infirmities of the outer man; and yet if he nurses in himself that faith that endures, the word of God in him is surely preparing him for that final victory which shall sweep away all his troubles together.

A formula which is much in use in the Community, is founded on the fact that all things are arrangeable in a series of dualities, each couplet having a conspicuous member and a dynamic or governing member. Thus, God and man form a duality of which man is the conspicuous and exter-

nal part and God the dynamic. In the same way we relate mind and matter, heart and head, power and wisdom, man and woman, etc., etc. This law of duality we think will ultimately guide our thoughts in every kind of analysis and examination. The practical principle growing out of it is, that *good enters any duality through the dynamic member, and evil through the external or conspicuous part.* The application of this formula in physiology may be seen in such cases as the following: The lungs and throat form a duality of which the lungs are the dynamic member. Our formula teaches that in diseases of the throat, healing must come through the lungs. The brain and spinal cord or nerve system form a duality in which, according to our formula, strength develops from the former to the latter. Weak backs may be cured by the invigoration of the brain. A similar relation is true of the brain and eyes. Weak or diseased eyes must seek help not through cessation of mental action, but by the working of the brain in an inspired way.

#### RECEIPTS IN FEBRUARY, EXCEPT POSTAGE.

F. B., \$2.00; C. T., 2.00; P. C. V. B., 2.00; S. L., 2.00; T. J. C., 2.00; L. M. T., 2.00; M. L. B., 1.50; P. S., 1.00; S. A. C., 1.00; R. S., 1.00; W. A. B., 1.00; J. F., 1.00; L. P., 1.00; K. F. B., 1.00; M. and M., 50 cts.; G. M., 50; G. B. F., 25; L. W. L., 25.

## ONEIDA CIRCULAR.

HARRIET M. WORDEN, EDITOR.

THURSDAY, MARCH 2, 1876.

Jesus Christ performed many great works which were appropriate to his mission, and astonished the people of his time. He healed the sick, cast out devils and raised the dead. These wonderful acts we are apt to consider his main achievements. They were, in fact of small account compared with one other thing which he did—a thing whose luster, then unnoticed, has hardly yet been recognized, but which is destined to outshine all the other deeds of time. What was it? This was it: *He got twelve men to agree, and live and work together as brethren!* This founded Christianity. Without it what would have become of his other works? His words would have been scattered and mutilated; his miracles would have been denied or forgotten. The unity which he secured in the twelve (counting Paul in the place of Judas) saved the whole. Thus Communism was Christ's greatest act. Let it have the place of honor. G. W. N.

#### WOMAN'S SUBJECTION.

WE had supposed that the story circulated in one form and another in times past, in substance, that the women of our Community are but mere passive instruments for the gratification of the sexual passions of the men, having themselves little or no freedom of choice, and little or no voice in the matter, had been repeated for about the last time. But it seems not to be so. Information comes to us from what we consider a credible source, that quite lately, one Mrs. Joslyn Gage, a woman prominent among the woman-suffragists—and holding, we believe the official position of president of an association devoted to the advocacy of the cause of woman-suffrage, in delivering a lecture in Philadelphia on that subject, took occasion to dwell on the influence of some religious beliefs upon woman in this regard, and among others, says our informant, "Mrs. Gage spoke of the beliefs of the Shakers, the Mormons and Oneidians, meaning the Oneida Communists." Mrs. Gage is reported to have said that the Community women are subject to the men in the sense that they are kept here in sexual bondage; and to en-

force her thought in that regard, and claiming to speak from personal observation, said that a sadder and more forlorn set of women she had never seen anywhere.

We should hardly allow ourselves to recur to this subject but for the respectable source from which it purports to come. We can but think such assertions are made inconsiderately, at least, and probably without any intention of falsifying the facts. We are disposed rather to charge them to an excess of zeal in laboring for a cause, good so far as it goes, but, as we think, exceedingly superficial so far as the remedy is concerned which it proposes for the evils under which woman labors and suffers. But with all due charity for such story-tellers we must pronounce their stories false, not only in form but in substance and in fact. We suspect that as we hold as a part of our religious faith, the doctrine of the subordination of woman to man as set forth in the New Testament, such persons as Mrs. Gage, at war with that doctrine, come to the conclusion that every man that holds that doctrine, and associating with woman, must of course be a sexual master, and every woman a sexual slave. We suppose that to them it seems that it ought to be so and therefore is so.

But we have said over and over again, that we repudiate the essence of marriage; to wit, the ownership of woman by man; we say she is God's property, not his, and as such, sacredly to be secured from tyranny and abuse. We have published in our Hand-Book—which has passed through several editions—this: "Another principle well known and carried out in the Communities, is, that persons shall not be obliged under any circumstances to receive the attentions of persons whom they do not like. We abhor rapes, whether committed under the cover of marriage or elsewhere. The Communities are pledged to protect all their members from disagreeable social approaches. Every woman is free to refuse every man's attentions."

When we say this, we mean it, without any reservation or exception, and we mean to live by it both in spirit and in the letter. We do not say that the members of our Community have always been so free from selfishness that no instances of departure from, or violation of this principle have ever occurred, nor do we say that it has been an easy task to subdue and tame our passions, and in respect to them to "put on the Lord Jesus Christ," nor do we claim that it has yet been fully attained in every case, if it has in general; but we do say that no known instance of such departure or violation has occurred without faithful criticism, and that we are aiming steadily, and working heartily for full attainment in a social state where the "members shall have the same care one for another."

And there is one thing in our history which ought to stop the mouths of all such falsifiers in respect to our alleged degrading subjection of woman; it is this, we have had members of various beliefs in some respects; we have had some Rationalists and Spiritualists, and some Positivists. We have had not a few advocates of woman's rights and reformers so-called. In the course of our experiment in passing from monogamy and familism to Communism—as might be expected—there have been some severe trials and conflicts with the selfish and grasping tendencies of unregenerated amative-ness. Persons unable to pass the ordeal have left us for a season, then returning and overcoming; and a few have left us permanently. But, with rare exceptions, the tendency to such experience has manifested itself with the men, with the very ones who would have been most likely not to be troubled, if this story of woman's subjection were true. The difficulty has been, not because of woman's subjection, but because it did not exist, and imperious selfishness could not have its way. The

women, finding at least comparative immunity from sexual domination have been less disposed to be dissatisfied.

We hope, at some time not far distant, to be able fully to discuss this and all kindred questions, to cover the whole field which we now only outline, and to give Mrs. Gage and others, if they wish, a fair chance to tell in our columns what they think upon these matters. We are willing the world shall have the benefit of our experience. And we would say here an explicatory word as to our conception of the subordination of woman to man. We do not conceive of it as a thing arbitrary or compulsory, but as a normal and spiritual relation; and no more necessarily involving bondage than the relation of parent and child. It is not, in any sense, one-sided or partial. It does not take into account what woman owes to man any more than it does what man owes to woman. The sentiment which it calls for from woman to man, called by Paul reverence, is no more incumbent on her, than is its correlative on him; love "that worketh no ill to its neighbor," that "seeketh not its own," and that instead of appropriating and ruling her for selfish uses, will give and sacrifice itself for her, as Christ did for those whom he came to save. To such a conception as this, what is imputed to us by Mrs. Gage, is, it seems to us, as impossible as that any good tree should bring forth evil fruit. And we expect to demonstrate this to be the fact.

S. M. R.

#### OUR WALLINGFORD LETTER.

##### TEMPERATURE OF THE HOT-ROOM.

DEAR CIRCULAR:—There seems to be some difference of opinion among the Turkish-Bath authorities about the proper temperature for the hot-room. Some contend that the higher temperatures, *i. e.*, from 160° to 300° Fah., are absolutely necessary; and others, that such high heat is unnecessary and in most cases, dangerous.

We have experimented somewhat on the subject and give our conclusions for what they are worth. Our results will not be applicable, perhaps, to large Baths, but to those smaller establishments that have started on our plan of cheap Baths, we think our experience will apply as well as to our own.

There are, undoubtedly, some extreme cases in which high temperatures would be found advantageous; but whether so high a heat as 300° would be advisable, we are not prepared to say. We have tried 200° and 220° Fah., and the conclusion was very forcibly impressed upon us that such temperatures must be used with great caution and careful watching of the feelings and symptoms of the bather. Some people who are unable to take the Turkish Bath, on account of chilly sensations succeeding it, may endure the higher temperatures and feel better for it; but such cases are few, compared with the general run of bathers; and if the cheap Bath is used to accommodate the one who requires this somewhat extra heat, the one hundred for whom the Bath was designed must be incommoded. Therefore we say, Keep down the temperature of your hot-rooms to 145° Fah. The majority of persons sweat more freely in a low, than in a high heat, and it takes less time to cool them off.

In our hot-room we can accommodate six persons; when we are very busy, we have two shampooers on duty. Two persons can then come from the hot-room and two go in every ten minutes; but sometimes there is a break in this arrangement; one wishes to stay in longer, and that involves the necessity of the last two that went in staying longer than we should otherwise keep them there. This in a low temperature is easily done; but if the room were excessively hot, the thing would be impossible, or at all events, exceedingly inconvenient and hazardous. Another inconven-



jence would be found in the cooling-room which, in our case, is capable of accommodating six, or at most, eight bathers. Two have dressed, and therefore vacated their dressing-boxes, about the time the shampooers are ready to receive two more candidates from the hot-room, and thus the bathing can go on like clock-work. But by raising the temperature of the hot-room we should throw extra work on the cooling-room, already crowded to its utmost capacity, and so meet with confusion in our work and discomfort to many of our customers. Our experience shows that it takes more than half as long again to cool off after the high heat than after about 130° to 140°; and therefore it would require a temperature of a corresponding extra room in which to cool off.

These are considerations that weigh with us against the few advantages that may be derived in a few cases. If we were persuaded that the higher heat was necessary, we should at once alter our Baths over with this point in view, and advise others to do so; but it must be remembered that, notwithstanding all that can be said about the necessity or advantages of high temperatures, we have treated all comers, for the past eight months, with the thermometer not over 145° or 160° Fah., and we have yet to learn that we have missed in a single instance, of either effecting a permanent cure or giving great relief to the patient.

We do not commit ourselves to either side of this discussion, but the successful experience that we have gained in giving over 5,000 or 6,000 baths should pass for something worthy of consideration; and until we discover some good reason for using the high heat we do not feel like making any alteration or advising your readers to do so.

W. C., Feb. 25, 1876.

A. E.

#### SOCIALISM IN THE CHURCHES.

**H**ANGING on a hook in one of the rooms of our printing-office here at W. C., is a great lot of posters—specimens of current jobs kept for samples. Having occasion to look them over lately we were surprised to find how many of them were bills of entertainments given by the various churches of the village.

First we find the announcement of a "Centennial Tea Party." It is to be given by the ladies of the Congregational Society in the lecture-room and parlor of the church. "Revolutionary friends are expected to be present in costumes," etc. Next we find a poster which proves to be one of a series, giving notice of "Dramatic Representations" under the auspices and for the benefit of the Episcopal Church. The popular comedies, "Caste" and "Married Life" are to be brought out as performed in all the city theaters, with costumes and stage arrangements complete; "no pains being spared to make the entertainments thoroughly enjoyable." Tableaux and Pantomimes are also in the programme of the series. Then we find a "Spelling-Match" announced under the auspices of the Congregational Church with the promise of masked spellers and ice cream to give zest to the exercises. Next we come to one of another series of posters—social re-unions in the lecture-room of the Baptist Church, oyster suppers, pantomimic plays, etc. Then a spelling-match between two of the religious societies is announced. Then an "Old-Times Festival" in the Congregational rooms; and deeper in the file we find posters giving notice of "Strawberry Festivals," "Fourth-of-July picnics," and other summer amusements under the conduct of one or other of the religious bodies of Wallingford. And these pleasant church amusements, we suppose, are not confined to Wallingford, but prevail every-where.

This is certainly a new phase of Church life since the time when we were young. The Church

organization and influence is not so exclusively religious as it used to be. It has spread itself over the social life of its members. It has taken on more of the family character. The family organization unites all interests, spiritual, intellectual, moral and physical, and this is the direction in which the churches are evidently progressing. Union of property will come last perhaps, but if the evolution goes on, as it seems to be going, the churches will find themselves Communities before they know it.

This writer remembers when she was a little girl, how, cloaked and hooded, and muffled and tip-peted, the women went to the Sabbath meetings at this time of year. There was no stove in the church—nothing to warm it. Our mother, indeed, carried a little foot-stove, the comfortable smell of which is in our nostrils yet; but the general temperature was as frigid as a barn. Let the outward serve for an illustration of the inward. As the churches now have more of the attractions of home, so the people that gather in them have more of the family feeling. They do not leave their cosy firesides to meet in a comfortless shell of a house and sit there wrapped up like mummies till the welcome benediction. They go to find in the meeting-house a seat which is hardly less warm and easy than the one they left. So we imagine the home spirit—the family feeling, is gaining upon the chilliness and reserve of the old church relation.

It is fashionable now to have church-parlors, and Thomas K. Beecher planned a meeting-house for his society which should have under its roof almost every home attraction—even to a refreshment table. How long will it be before the churches will be swallowed up of the spirit of unity, whose all-pervading influence we see in the new customs to which we have referred and in T. K. Beecher's bright conception?

R.

W. C. Feb. 24, 1876.

#### HOME ITEMS.

##### ONEIDA.

*Thursday, Feb. 24.*—Two large brilliant sun-dogs early this morning, one on each side of the sun. The day cold and stormy.

*Saturday, Feb. 25.*—The cold weather of last week has held its own, with increasing intensity, to this. The ice-harvesters, who began to draw their cold crop in wagons, were before long enabled to use runners. Yesterday they finished gathering and packing away their five or six hundred tons of ice, in our various "keeps" and ice-houses; and next week they will probably go down to Joppa and fill the ice-house there.

*Sunday, Feb. 27.*—An accident occurred at Wil-low-Place this morning from the following cause. The ice in the pond, having been growing thicker and thicker, settling at night and freezing firmly to the bank, finally became so situated, that, when it endeavored to rise as the water came in under it in to the pond, it tore the bank up with it for a few feet, down to the unfrozen ground. The water then rushing out through the soft earth began to carry every thing before it. Our watchman at the factory discovered the break at five o'clock this morning, which he found to be about twenty feet north of where the water is taken to the wheel that runs the works. When our foremen arrived on the spot they found the water over the road below the pond bank, rendering it almost impassible, and the pond considerably drawn down. After some hours of energetic work, digging trenches, driving piles, tamping earth between, etc., etc.,—the bank where the break occurred was finally made firmer than any where else in its length.

The latest excitement among the children is the

possession of a fine gray squirrel, purchased of a neighbor. They have it down in the play-house in a large cage, and the large boys, when not skating, or building snow-forts, spend their time gloating over their treasure, pulling it out from among the straw, arranging and re-arranging its bed, feeding it, inviting the grown people to come and look at it, etc., etc.

ONE of our favorite dishes at the breakfast table now-a-days, is hard-tack crumbed up and put to soak in tumblers of milk over night. Now "Hard tack," you must know, is our sobriquet for Graham crackers, and the way the dish is prepared is this: the crackers (and very hard they are, too), are put into one of Russell, Irwin and Co.'s sausage-cutting machines, which soon reduces them to modest mouthful size; then some sixty or seventy tumblers are filled with the hygienic mass, over which fresh new milk is poured; after this, they are put into a cool place until morning, when they make their appearance on a corner table in the dining-room, for all who wish to help themselves. This popular dish is the result of the enterprise of our dairy woman. She some time ago began to crumb up the crackers for four or five people who liked it well-soaked; little by little she added to her array of tumblers, until now, all those who don't like to make rodents of themselves, can have their "hard tack" soft.

**SPEAKING** of the above dish, we are reminded of the variety in this line of food which often makes its appearance on our table. Those of the family who don't easily take to what is usually styled "hygienic diet," sometimes laugh when the waiters come marshalling on—Graham crackers (cold and hot, crumbed, and soaked), mush, (cold and hot), bread, and rusk, oatmeal gems, porridge, mush and cakes.

**APROPPOS**, the other day we were reading somewhere, that typhoid fever was so much the result of unsanitary conditions—dirt, bad ventilation, etc., etc.,—that when the right way of living to avoid it becomes generally known in the ages to come, it would be thought as disgraceful to have it as the itch, or lice. And so may we not reasonably suppose that, in the ages to come, when the world is immeasurably more enlightened than it is now as to the true laws controlling physical and spiritual health, any sort of disease will seem so much the natural outcome of an ignorant, shiftless, pleasure-seeking condition of both the spiritual and physical body, that it will seem a just reproach and dishonor upon a person's character and standing in society, to be other than pure and whole and perfect? Such sincerity of view may be very far beyond general realization in our day, yet if it is to be reached at all, it must be reached step by step. Let us then, as a beginning of the end, welcome any revival of earnestness that stirs up our zeal to keep pure and whole in body and spirit.

##### EDUCATIONAL HOUR.

The only change in the routine of last week, has been that Mr. W. A. Hinds, having finished his "Precursors of the Reformation," has begun a course of lectures on Physical Geography. Then, Mr. F. Wayland-Smith having gone to W. C. on business for a few days, thus making a break in his lectures on Roman History and Society, Mr. C. S. Joslyn kindly favored us with a very instructive discourse on "The Origin of Races." The lecturers on English History, Phrenology, and Physiology, still continue their respective courses.

##### ENTERTAINMENT NIGHTS.

One evening we had a dance, quadrilles, schottisches, polkas, and waltzes, ending up with a march in which all could join that did not dance, down

to the children, and even the babies, carried in their father's or mother's arms. Round and round the Hall we tramped, now in couples, now separating and following sinuous, intricate courses, whilst the musicians on the stage discoursed the "Sturm Marsch Galop" to us. By-the-way, in our dancing we had two new sets, arranged by our dance-prompter to fit the music to which we tripped them; namely, "The Centennial Quadrilles," composed by Mr. E. P. Inslee, one of our family.

Another night, after a vocal solo or two, the stage-manager informed us that the curtain was about to rise on a Tableau intended to represent Cleopatra when she first met Mark Antony on the river Cydnus; then opening his Shakspeare, he read from Act II., Scene II., of "Antony and Cleopatra," Enobarbus' description of the affair to Mecenas and Agrippa:

The barge she sat in, like a burnished throne,  
Burned on the water: the poop was beaten gold;  
Purple the sails, and so perfumed, that  
The winds were love-sick with them: the oars were silver;  
Which to the tune of flutes kept stroke, and made  
The water which they beat, to follow faster,  
As amorous of their strokes. For her own person,  
It beggar'd all description: she did lie  
In her pavilion (cloth of gold, of tissue),  
O'er-picturing that Venus, where we see  
The fancy-out-work nature: on each side her,  
Stood pretty dimpled boys, like smiling Cupids,  
With divers-coloured fans, whose wind did seem  
To glow the delicate cheeks which they did cool,  
And what they undid, did.  
Her gentlewomen, like the Nereides,  
So many mermaids, tended her i' the eyes,  
And made their bends adorings: at the helm  
A seeming Mermaid steers: the silken tackles  
Swell with the touches of those flower-soft hands,  
That yarely frame the office.

Then uprose the curtain, and there in royal state and in a golden boat, reclined Cleopatra, her hand-maids, and "pretty dimpled boys" with fans, about her, oar women with silver oars, and at the helm a "seeming Mermaid" steering. Again and again rose the curtain, amid continued applause. At length all the lights in the body of the Hall as well as the foot-lights were turned down; and then the curtain rose and we could barely discern Cleopatra with her many attendants, like "pale-shining ghosts." But suddenly a strong magnesium light blazed upon the group from somewhere overhead, bringing out in its pure white rays, all the sheen of drapery, and the glitter of silver and gold tinsel.

This tableau was followed by more songs, and an original farce, "Something New," by G. D. Allen.

#### OUR EVENING MEETING.

We spoke in a journal of last week, of the important part that the evening meetings play in our daily life. Perhaps it would be interesting to give a little sketch of the order in which they are conducted. Of course our readers understand that they are a sort of natural outcome from the amalgamation of a number of families, mostly from orthodox churches, who, believing in the evening hour of prayer and Bible reading, found it easy to supplant this with the daily evening gathering of the congregation of all the families. But our evening meeting takes the place of more than this.

The conviction, which early came to us, that not *one* day in seven, but *every* day is alike holy, made us set apart in each day a time in which we could gather together in the name of Christ; thus preserving the essence of the old orthodox worship without its forms and formalities. Now our evening meetings are thus carried on:

We have a chairman, moderator, organizer, or whatever you may choose to call him, who "leads" the meeting; those who fill this post holding it for a few months at a time, only. The first thing called for at each gathering is any matter of business that may have come up during the day—on which it is necessary that all the family should be informed—requests and notifications of public importance,

etc., etc. Then come reports, chief among which is the Turkish-Bath report, and the newspaper report.

This last deserves a special word. It is one of the practical economies of Communism. As a family, we not only do not have the time, but if we had we do not choose to spend the time it would take for us all, as individuals, to read the papers that are daily showered into our library at mail hours. So we appoint a newspaper-reporter, who each day gleams from paper and magazine items of interest, and each evening gives the "news of the day" in a nicely prepared epitome for the family ear. And thus the great majority of the family without touching the daily papers, are kept very well informed as to how the world wags, from centennial reports to Mormon news; from account of the new Keely motor to the small crop of ice on the Hudson; from the statement that some R. R. Co. is about to put on a third rail, to the latest revival news and a sketch of Moody's sermon on regeneration; from Parson's trouble about marrying his wife's daughter, to that well-spring of morbid pleasure to the news- and scandal-mongers, the Beecher trial and advisory council; and so on, art, drama, a little crime now and then, though we give small notice to such episodes, charming little anecdotes, such as that lately going the rounds about the Newfoundland dog who bravely stopped a train and saved his master's yoke of oxen, etc., etc.

Then follows the reading of correspondence. This includes home correspondence, *i. e.*, journals and private letters from W. C., reports of Committees, and foreign correspondence, generally in the shape of applications to join.

After this the meeting is "open" to topics on business, domestic affairs, religious confessions and relations of experience, and any matter that any member of the family may choose to introduce. The innate bashfulness of human nature is such, that, one family though we are, living together from year's end to year's end, come to get two or three hundred of us in a big hall the tendency of the diffident ones is to sit and let the more courageous and aggressive do all the talking, except it may be in the matter of simple, short confessions of faith. But we have been all these years gradually overcoming this timidity toward the aggregate, and now, during some animated discussions, nearly every one lifts a voice. So accustomed have we become, these thirty or forty years, to our evening gathering, that a day without it would seem as unfinished as a meal without salt.

SPEAKING of the orthodox custom of morning and evening prayers or Bible-reading, even this in a measure, finds its equivalent among those who choose. Every morning, for the last twenty minutes before breakfast, there gather in the lower sitting-room, a company of persons from all parts of the house, to hear the New Testament read by Mr. U.

#### ABOUT SLEEPING-CARS.

##### A SLEEPING-TRAIN AT MIDNIGHT.

DEAR CIRCULAR:—The sleeping-car is a subject of somewhat romantic interest to me. If you wish to experience a series of strange and interesting mental impressions, go, in one of your receptive moods, to the railroad-station of a busy town at midnight and there await the stopping of a train of sleeping-cars. All your associations of a railroad with the noise and bustle and glare of humanity will seem strangely confused and interrupted. You will feel a vague surprise, or rather a succession of vague surprises, at seeing so common a thing in so new an aspect. The depot is silent and deserted save by a drowsy porter with his lantern, who lies stretched out on the seats in

the waiting-room. His dumb somnolence only increases the strangeness of the stillness that meets you, and you pass out from the station, whose only noise is a heavily-ticking clock, upon the platform. Surely, you unconsciously think, you will here find some signs of that eager, jostling crowd which you have so often studied with curious interest while waiting for a train. But no, your vague surprise changes to a vague disappointment. The platform is absolutely bare of human life. There are the silent stars overhead, the distant switch-lights, the street-lamps with their glare in spots, and the glooms at the ends of the streets but, with the exception of the occasional fitting of a dark figure across one of these light spots, there are no signs of life. You feel by contrast with the bustle and excitement of the depot by day an unwonted and curious solemnity. While you are gropingly trying to adjust yourself to the depot in this new aspect, a fresh surprise awaits you. The train seems to suddenly loom up before you out of the darkness and steal unexpectedly upon you with the muffled tread of some great creature. There it stands; the sighing engine far to the right, the long dark line of sleeping-cars in front and at your left. Again, you look expectant of a tumultuous crowd to tumble from its doors. But no, the train is as silent as a funeral train. A man with a lantern gets slowly off. It is the conductor; even he seems subdued in his office and shorn of the pomp and glory of the day. He has but little chance for show and the deference of admiring crowds in his silent, midnight cortege. The engineer may be seen far to the right oiling his engine as intently and solitarily as if he were in the heart of a forest instead of the heart of a town. Every thing is hushed; and a feeling akin to awe creeps over you as you reflect that the noisy life which you have so missed seeing, is all in the dark line before you; sleeping there, piled up tier upon tier like the catacombs and hushed and silent as they! I have said that the subject of the sleeping-car was one of a somewhat romantic interest to me. To sink into the sweet forgetfulness and trusting security of sleep while being whirled through hundreds of miles of space, seems as romantic and marvelous as the transportation of the sleeping Aladdin and his bride by the genie. For there are people who can sleep soundly and profoundly on sleeping-cars. A friend tells me that he once climbed into the berth of a sleeping-train, as it was leaving New-York city in the early evening, and sank immediately into a deep and healthy sleep. With a faint and quickly-fitting consciousness at Hartford, more than one-hundred miles from his starting-point, he knew absolutely nothing till the train was entering Boston at daylight the next morning.

But though it is true that there are those who can sleep thus soundly on sleeping-cars, it is also true that there are many more who think they can not sleep at all. I had set myself down as belonging to this latter class, but the result of late experience has been to convince me that the knack of sleeping under such circumstances can be cultivated and acquired by almost any one; that "custom will make it a property of easiness" with the most nervous. Such a power of physical adaptation, that can fearlessly pass into peaceful oblivion while being tossed and dandled by mighty powers over which man has scarcely a curb, seems in the highest degree wholesome. There is moreover a sense of pleasure in such power, akin to that expressed by the exultant author of the song of the Sea:

"If a storm should come and awaken the deep  
What matter? I shall ride and sleep."

Let no one be deterred from taking a sleeping-car when it seems necessary by the experience, of a single sleepless night.

##### THE SLEEPING-CAR PORTERS.

If you have ridden in sleeping-cars, dear CIRCULAR, you may have noticed how sleek and strong

and sightly are many of the colored porters with whom you are permitted to ride, and who perform for you so menial a task as bed-making. Their imposing forms and artistic contour of face, and cut of whisker, give to many of them an air of luxuriant comeliness that goes far to abash the plain and angular yankee upon whom they attend. Doubtless the sleeping-car companies choose these men with something of the same eye to strength and beauty, that they employ in building their cars. When the Moorish Prince, who exhibited his fine proportions in the car in which I rode, got ready to make up my bed, I watched him. Pushing down on the backs of the two hinged seats which faced each other in my "section," he brought them together in a level-cushioned surface which formed the lower berth. Then turning the silver knob of a kind of casement which ran the length of the car on both sides of its upper part, he disclosed the upper berth. This contained two hair mattresses, and two blankets and pillows, one of each of which he took for the lower berth. He also produced a head-board and foot-board which he fastened firmly into grooves at the ends of the lower berth. Going then to a closet at the end of the car, he took from it sheets and pillow-cases, and had soon made a somewhat narrow bed, but one complete in all its appointments. Having taken my ticket and thrust it under the edge of my mattress, where the conductor could find it without disturbing me, the Moorish Prince left me stretched out in the upper berth. The train rolled smoothly and easily along. The furious wind of a tempestuous night was muffled by the thick casings of the car, till it became scarcely more than a plaintive breathing. Even though sleep seemed afar, yet the sense of relaxation and privacy was favorable to pleasant reveries. These were first broken by a little conversation between the Moorish Prince and two gentlemen who had just climbed into their beds after changing their pillows to the opposite end of the berth from where he had placed them.

"What," said he, "are you two gentlemen going to sleep with your heads toward the forward part of the train?"

"Well, why not?" asked one of the men rather curtly.

"Oh, nothing," said the Moorish Prince carelessly, "only if any thing *should* happen, your heads would go against those foot-boards pretty hard. A good many necks have been broken in that way. There was a faint murmur of dismay at this intelligence, and the sound of a hurried change of position. The next sensation of which I was conscious was surprise at finding that I had been sleeping for two hours. The train was entering

#### ALBANY.

Let me here warn the reader never to expect to sleep on a Springfield sleeping-car in Albany. Indeed, it seems impossible that any one but a mummy should sleep through such shiftings and joltings and concussions and sledge-hammering piledrivings as the Springfield sleeping-car is put through in being transferred from the New-York train to the train for Boston. It is the rear car, and is uncoupled as soon as the train reaches Albany. A switch engine then backs up against it with a banging concussion that awakes every body with the idea that there has been a collision. After much hooting and hoarse, pandemonium-like cries of "All right," "Go ahead," etc., this engine starts off with your solitary car and the short puffs and frantically-accelerating speed of a runaway horse. While the sleepy traveler is imagining that some one has discovered his car, and in these pilfering times, is surreptitiously trying to make off with it, the car suddenly stops as if the engine had discovered a gulf about ten feet in front of the engine. By this time the traveler is as wide awake as he ever was in his life. The car

appears now to have been "shunted" onto a siding and the passengers are left to uncover their nervous equilibrium and brace themselves for fresh poundings. The old travelers sink into a short sleep, while the other passengers patiently wait for the resumption of the journey and listen to the hooting and rumbling of the changing and departing trains of a great depot at midnight; the sounds of coupling-trains; the hoarse shouts of brakemen and train dispatchers; the ringing blows of the car knocker's hammer on the wheels of the starting trains. How many of these "toilers of the night" there are!

Presently the same engine that ran away with our car before, struck it another thundering blow, which extracted an involuntary groan from the sleeping passengers and an indignant murmur from the wakeful ones. It then scurried off with our car much as before, and stopping suddenly, as soon as we were off the switch, it backed up and jammed us against the rear of the train that was to take us on, as though we were to be fastened to it by the force of adhesion. Then came a comparatively peaceful interval in which we heard the reassuring ring of the car-knocker's blow on the wheels under our heads. What a pleasing, musical tone it is in the night! It tells you infallibly that the wheels which have revolved for countless thousands of times in carrying you over hundreds of miles of space are still sound and trusty. It is the car-knocker's good-night; and you roll out of the depot toward the Berkshire hills.

I knew but little sleep after leaving Albany. I had been too thoroughly shaken up and had too great a sense of having been brayed in a mortar for that. Still the sleeping-car has not lost its interest for me, and I still think if you can finish a journey by a night ride, it is much better to avail yourself of the rest and solitude of a sleeping-car, than to spend the day in the tedium of railroad travel.

G. N. M.

#### OFF-HAND SPEAKING.

To speak well, you must be in *rappor*t not only with your own mind, but with your subject and your audience. It is really wonderful that this connection is so rarely complete, and that such mishaps come from its absence. Sometimes you are out of joint with yourself, and your mind seems no more to jump with your tongue than the mind of the man in the moon, and you feel that you have no hold of yourself. Again your thought, although quite active in a certain way, does not enter into the subject, and you are very much like an eager horseman who wants to ride, but finds the horse refusing to be mounted, or when mounted, insisting upon standing still or pitching the luckless rider over his head. Sometimes, moreover, when you and your subject get on very well together, you fail to connect with the audience, and without having any positive quarrel with them, you find yourselves as far apart as if they were a thousand miles off. You will use every means to establish the true relation, to keep your own mind ready at your call; to make it dwell faithfully upon such leading principles as are fundamental to all important subjects; and to take vital interest in men, not such as belong to your clique only, but in men as men in all the various tempers and conditions of the common lot. He is happy who masters this connection thoroughly, and agrees with his own soul, his subject, and his audience. He is the good rider who is master of himself, his good steed, and the road; and he goes forth conquering and to conquer.

Some very curious and interesting phenomena occur when this *rappor*t is complete; and some of the signs that spiritualists ascribe to supernatural agency are constant attendants of good extemporaneous speaking. A strange and cheering and powerful influence rises up within the speaker, and is met and quickened by the subject and the occasion. The calmer he is, and the less elevated and blown about by passion, the more profoundly he is inwardly moved. Thoughts and emotions come to him of themselves without painful seeking, and the subject opens itself to him as if it were part of his own brain or heart. Words and sentences of unusual fitness and beauty come to him of them-

selves without fatigue of voice or exhaustion of brain or nerves. A remarkable bond grows up between speaker and hearers; the audience light up with a mild glow, and a lambent brightness almost transfigures each head in the speaker's eye, as at the great Pentecost; while the whole assembly seems to be informed with one life, and the thousand souls are drawn together as one spiritual body.

I have talked with a great many distinguished extempore speakers, and while they are almost universally reluctant to trust to any marvelous influences, and disposed to insist upon careful thought and frequent and exact writing to guard against looseness and repetition, they allow that there is something in their best oratorical experiences that passes their understanding. Our friend C——, who is unsurpassed by any living preacher in extempore power, alike of language, thought, and tone, affirms that he sometimes, in his best hours, loses all conscious hold upon his mind and speech, and while perfectly sure that all is going on well in his attic, it seems to him that somebody else is talking up there; and he catches himself wondering who under the sun that fellow is who is driving on at such a rate. Carpenter, the physiologist, speaks of what he calls "unconscious cerebration," or states in which the brain works without any conscious effort to do it, and without any consciousness of what it is doing of itself, as when a man wakes in the morning and finds his thinking much in advance of where he left it when he went to sleep, or even some hard problem solved or knotty question answered. The cause of these phenomena undoubtedly lies somewhere in those organs that are allied to the heart and stomach and lungs, and are moved by the sympathetic nerves, so as to be more automatic than voluntary, more powers of nature than of volition. How far this involuntary action can be extended, and how far carried up into the higher plane of intelligence and activity, we can not say; but it is evident that whatever partakes of the character of habit partakes of this power, for habit, however painfully formed, becomes a second nature, and is automatic, or goes of itself.

This automatic action rids the extempore speaker of much care, anxiety, and toil, and carries him forward through much of his work without solicitude or conscious effort; but it is full of dangers, and if he trusts wholly to it he loses his higher inspiration and force, and sinks down into an automaton, like a barrel-organ, that, when wound up, can play over all its old tunes. Some speakers and hosts of talkers are spoiled in this way, and they think themselves inspired because by practice they have so much of the "gift of gab" that they can run on without limit and without fatigue, until at last but themselves are tired out. The good speaker may cultivate and use this automatic power; but he must never trust wholly to it, nor even be satisfied unless in every thing he does he is conscious of putting forth some fresh effort and earnest thought, and rising higher than before, instead of drifting away upon the easy level, or floating down the still easier descending current. He may, perhaps, through constant striving and interior faith, make such connections with the Supreme Wisdom and Will as to rise into a higher region of light and peace, and so partake of a motion and a rest that are not of himself or of nature, but of God. Great eloquence has always something of this character, and all great words come from and return to the Word Eternal.

Every speaker, however unpretending, needs *faith*—I do not mean faith in himself alone, but in God and his own vocation—to make him speak well and to carry him through difficulties. It is really wonderful what relief you find by simply renouncing anxiety after you have done what you can, and by putting yourself tranquilly upon your devout trust. This acts like a charm upon the powers of the mind, and rallies them very much as a moment's loss of one's self in sleep sometimes makes a new man of us, and refreshes all the springs of feeling and action. Without going into the theological question of the effect of faith in winning divine grace, it is clear that it marvelously dismisses worry and unrest, and calms and quickens all the faculties, and especially recruits those automatic functions of mind and body that are so vital to all easy and effective action.

There are plenty of anecdotes to illustrate this fact, and every man of experience can add somewhat to the collection. Bautain, whose book is, on the whole, the best on the subject of extempore speaking, as already hinted, gives an interesting account of his escape from a terrible perplexity by a simple act of devotion. He was to



preach before the royal family, and made the accustomed careful preparation, thinking out his entire sermon, and drawing up an exact and elaborate plan, but not taking any manuscript with him into the pulpit, for this is forbidden by French usage. On entering the church he chanced to see some unexpected or offensive person, and at once the whole subject and plan of the sermon went out of his head, and he could not get the least clew to it by any process of association. What should he do? To break down was public disgrace before the court and the world, and dishonor to his profession. To go on seemed out of the question. The time came for him to offer the usual prayer before preaching. He calmly knelt down and prayed for grace, either to bear the mortification or to unseal his memory and his lips. In a moment the spell was broken that had bound him, and his subject and plan came fully to mind. He preached effectually, and thanked God for his benignity.

Undoubtedly his calmness did much to rally his powers; and it is an indispensable requisite to all extempore speaking that, however careful your previous meditation, the moment you rise to speak you must dismiss all anxiety, and comply literally with the precept of Christ to his disciples when he sent them forth to preach: "Take no thought what ye shall speak, for in that same hour it shall be given you what ye shall say." True it is, whatever may be the cause, that the tongue is more fluent and the mind more collected precisely in proportion as mistrust is put away, and we surrender ourselves in peaceful faith to the subject and the occasion.—*Rev. Dr. Osgood, in Harper's Monthly.*

### "COMIN' THRO' THE RYE."

A FANCIFUL INTERPRETATION DISPOSED OF—LETTER FROM BURNS' BIOGRAPHER.

From the *Boston Advertiser*, Nov. 5.

Some time ago a member of the Bar in this city, interested in subtleties not altogether legal, undertook to verify the following bit of poetical exegesis which had been for some time going the rounds:

A New-York pictorial publishes an illustration of "Comin' thro' the Rye," and blunders into what we presume is the popular misconception of the ditty, giving a laddie and lassie meeting and kissing in a field of grain. The lines

"If a laddie meet a lassie  
Comin' thro' the rye,"

and especially the other couplet:

"A' the lads they smile on me  
When comin' thro' the rye,"

seemed to imply that traversing the rye was an habitual or common thing; but what in the name of the Royal Agricultural Society could be the object in tramping down a crop of grain in that style? The song perhaps suggests a harvest scene, where both sexes, as is the custom in Great Britain, are at work reaping, and where they would come and go through the field indeed, but not through the rye itself so as to meet and kiss in it. The truth is, the rye in this case is no more grain than Rye Beach is, it being the name of a small, shallow stream near Ayr, in Scotland, which having neither bridge nor ferry, was forded by people going to and from the market, custom allowing a lad to steal a kiss from any lass of his acquaintance whom he met midstream. Our contemporary will see that this is the true explanation, if he will refer to Burns' original ballad, in which the first verse refers to the lass wetting her clothes in the stream:

"Jennie is a' wat, paur bodie;  
Jenny's seldom dry;  
She drag'd a' her petticoatie,  
Comin' thro' the rye."

—*Newburyport Herald.*

Our friend inclosed the slip, with his inquiries, to the Postmaster at Ayr, in Scotland, who submitted them to Rev. Dr. P. H. Waddell, of Glasgow, a high authority on the works of the poet Burns. Dr. Waddell very kindly took the trouble of going fully into the subject of controversy, and put his opinion in writing, which was duly forwarded to Boston. We have the pleasure of printing a copy of his letter:

ELMGROVE PLACE, GLASGOW, Oct. 22, 1875.

DEAR SIR:—Your communication of yesterday was duly received, and in reply for the satisfaction of your correspondent at Boston, I make the following memoranda, which you had better, perhaps, transmit to him by post as they stand:

1. I do not know, and never heard of any brook or

burn in Ayrshire called the Rye; but, even if there were, the title of the song is an old title, to which the words were only adapted by Burns, and first printed, I believe, on a broad sheet.

2. If the words had referred to a river they would most probably have been "o'er the Rye," and not "thro' the Rye."

3. No woman in her senses, crossing a brook or stream, or water of any kind, would or could "draigle her petticoates," as described in the song; but in passing through a field of rye, even on a foot-path, could not help doing it after rain or dew, for the heads of grass or corn would hang down over the foot-path.

4. It was very common long ago, and still is, to have small beaten foot-paths through corn-fields and grass-fields leading to other fields, or to wells, or to adjacent houses, &c., and on these foot-paths, when passengers met, it would be very difficult indeed to pass without jostling or else going aside into the growing crop. In the particular case supposed, a salutation was exchanged, without offense, and it may be presumed without impropriety. It could be hardly possible, indeed, to avoid it.

5. All doubt as to the true meaning of the word in question is set at rest by the typography. The word throughout the song, in Burns' own edition is printed invariably with a small r. If the word had been the name of a river it would have a capital undoubtedly; for Burns was addicted to the use of capitals, even where they were not required, and would never have omitted a given capital through an entire song in the same word, if the capital had been essential to the meaning of the word.

6. I am quite aware of the controversy alluded to by your correspondent; but the difficulty has originated in a total misapprehension of circumstances by the writers. The song does not refer to any rustic gallantries in the harvest-field at all, but to a very rare salutation where it could not be avoided. Jenny was probably some simple-minded, harmless creature, employed to go on messages from one house or village to another, through the fields, and the whole burden of her complaint is that a very unexpected compliment on the way had been made a subject of ridicule in the neighborhood.

Hoping these explanations may be satisfactory to your correspondent, I remain, dear sir,

Yours faithfully, P. HATELY WADDELL,  
Editor and Biographer of Robert Burns.

P. S.—I should remark that Burns' song consists only of two separate stanzas, with a chorus. The couplet containing the words quoted by the *Newburyport Herald*,

A' the lads they smile on me,  
&c., does not belong to Burns' own edition.

P. H. W.

### THE NEWS

John Ruskin has been re-elected to the Slade Professorship of Fine Arts at Oxford University.

The submarine cable between Sidney and New Zealand has been successfully laid, and is now open for traffic.

The long-delayed \$30,000 horse-race, in California, has come off at last. It was a horseback-race, four miles at a heat. It was won by Foster, a Kentucky horse.

There have been severe floods in some parts of Austria. In the town of Schonebeck 600 houses were flooded, in many cases the water rising to the roof. Twenty or thirty lives were lost.

The Mississippi House of Representatives on the 25th inst., adopted by a vote of 86 to 14, a resolution impeaching Gov. Ames of high crimes and misdemeanors. The Louisiana Assembly are threatening to impeach Gov. Kellogg.

There seems to be some likelihood that silver coin will come into circulation again. There are \$14,000,000 in silver in the U. S. Treasury, and Congress may require Bristow to issue it instead of fractional paper currency.

Gen. Babcock has been acquitted of the charge of being in league with the St. Louis whisky-ring. There are various rumors in regard to his resignation as private secretary to the President, hardly worth reporting unless they crystallize into a fact.

An account of the receipts and expenditures con-

nected with the Moody and Sankey revival meetings in Brooklyn has just been published. The total receipts from all sources were \$7,662.68, and the expenditures exactly balanced this amount. No portion of the money was paid to Moody and Sankey.

The trial of Charles F. Smith for the murder of Edward Yost, at Johnstown, N. Y., terminated on the 23d inst. by the jury bringing in a verdict of "not guilty," to the surprise of almost every one. Even the judge remarked that "he hoped they might be right, but it was against his conviction." Smith was rearrested for arson.

Washington's one hundred and forty-fourth birthday was celebrated on the 22d ult. with centennial fervor, especially in New-York city. As Americans still incline toward the unscientific custom of over-eating themselves when they wish to show particular honor to some individual, big dinners were universally eaten Tuesday on Washington's account.

Mr. Bowen appeared before the Examining Committee of Plymouth Church and read his charges; but refused to give names except to a committee pledged to secrecy. The Committee undertook to detain him in order to question him more closely, but he escaped by the back door. Upon reporting the matter to the Church, it was decided to call Mr. Bowen before a full meeting of the Church to answer for himself on Wednesday next.

The political condition of France is at present as follows: Since the fall of Napoleon, there have been possibilities of the reestablishment of a monarchy under a member of the house of Orleans, an empire under a Bonapartist, or a republic like ours. The elections this year both to the Senate and Chamber of Deputies have given the Moderate Republican party, for the first time a decided majority, and it seems likely the form of Government of France is now definitely settled.

The Advisory Council have finished their labors and gone home. The petition of Andover for a Council to try Mr. Beecher's case over, was rejected. Plymouth Church was, on the whole, sustained. A committee of three was appointed to select twenty gentlemen who are to elect from their own number five members who are to constitute a Scandal Bureau, who are to stand ready to hear and investigate any charges against Mr. Beecher from any one, for sixty days.

The President-making machine is once more oiled up and set going. The Grand Central Committee of each party has met and appointed, for their respective parties, a "National Convention" to nominate a candidate for the Presidency. The Republican convention will meet at Cincinnati on the 14th of June; the Democratic, at St. Louis on the 27th of the same month. The different State Committees are appointing State Conventions to elect delegates to the National Conventions. Judging by the (f)lying newspaper stories, there seems to be a very general willingness on the part of leading politicians all over the country to sacrifice themselves for the good of their country, by taking upon their shoulders the presidential burdens for the ensuing four years, with its accompanying pittance of \$50,000 a year.

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